The Inquirer

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VISITING SPAIN—AND ROME

DR. A. C. CRAIG, Moderator of the Church of Scotland, is to visit Rome. During the visit he is to pay a courtesy call on the Pope. Dr. Craig was the foundation Secretary of the British Council of Churches, affiliated to the World Council. Dr. Fisher, when Bishop of London, was one of the foundation members of the British Council. Both he and the Moderator are likely to have similar ideas about Church unity.

Dr. Craig seems to possess the kind of theology influential in Scottish churches. According to the closing address given by him to the recent General Assembly of the Church of Scotland, reported in the *British Weekly*, he believes in a continuous tension in the Church between a supernatural and a non-supernatural world. He believes in miracle. He believes in the Bible "not merely as one religious classic among many", but as a unique book. He believes that the only way to God is through the Son, "who will reveal him".

Brushing aside certain historical and doctrinal difficulties regarded as important by most of Dr. Craig's predecessors, it is easy to see how this kind of theology can be on courtesy terms with the Catholic Church, within the trying contemporary situation in which the Church is supposed to find itself.

The Test

But theology and all that now flows from it had better be on guard. It is likely to be judged from its acts and not from what it says. There are still a considerable number of contrasting theologies in the Christian Church and comparison between them or "unity" in them may be a barren occupation. Another test is likely to be applied. It is one of ultimate consequences in this world, and presumably those who desire "Christian unity" are prepared to accept this.

Fifty years ago in this country and in Europe there was no unity. The divisions then were what are now called "bitter", and the Pope of those days would no more have dreamt of receiving the Moderator of the Church of Scotland (supposing he had heard of the Church of Scotland) than an exiled representative of Islam.

Spain in those days, as it is now, was bigoted Catholic—if the word bigoted is still allowed within the Christian Church. In 1909 a Spanish rationalist and educationalist, Charles Ferrer, was brought to open trial and sentenced to be shot for what was generally regarded as political reasons. A shock ran through Europe. It had such an effect that the great historian, J. B. Bury, writing four years later, thought, "It is possible that the indignation which was felt in Europe and was most loudly expressed in France may prevent the repetition of such extreme measures".

The execution of one man for political reasons shook Europe to its depths fifty years ago.

The Politicians in Spain

According to Mr. R. A. Butler, and probably to Lord Home, Spain today is a great Christian country. Their predecessors at the beginning of this century would not have thought that of the Spain of their day. Neither, let it be added, would the predecessors of the Archbishop of Canterbury and the Moderator of the Church of Scotland. The divisions then were too "bitter".

Today there are thousands of men in prison in Spain for political reasons. Many of them have been rotting in gaol since the civil war. It is known that some of them have been tortured and gone mad. If anybody in great Christian Spain believes as, for instance, Dr. Craig believes, he is likely to have a thin time. Indeed the Protestant Bible which Dr. Craig regards as so important is apparently not allowed in Spain, and it would be an offence for the Moderator to take it there intending to distribute it.

Mr. Butler and Lord Home are probably not so acutely aware of the tension between the supernatural world and this world as Dr. Craig. But they have their difficulties. It is rumoured that they are preparing the way for Spain to enter NATO, and NATO according to its treaty is dedicated to the principles of personal liberty and rule by law. Statesmen can step over such hazards; but can a theologian or even a Pope ignore similar ones, especially when in touch with the supernatural world?

Jesus of Nazareth

Dr. Craig is aware of the compassion of Christ. He knows full well what that should mean in the terms of the untold misery of the Spanish prisons. He is not to pay a courtesy visit to the head of any communist state and therefore cannot plead with them for the amelioration of the condition of the many Catholic prisoners. But he is to visit the Pope. Most solemnly the thought and even the presence of Christ will be held between them. The

Moderator of the Church of Scotland will surely be under considerable tension thinking of what the Pope could do—or at least say—for persecuted humanity in a Christian Catholic country.

"Christian unity" in this modern chequered world had better tread carefully. It will be judged not by its theology but by its acts. Much ado now is made about a supposed "New Reformation". It had better stick grimly to the grim facts and not go floating off into high-faluting notions of a united supernatural church.

After all there is still the person of Jesus of Nazareth to be found within the New Testament, and most people know what that means and sooner or later will make it the seat of their judgment.

THE PIONEER PREACHERS COMMUNITY

By Alfred J. Heale

IN response to the concluding request of "Layman's Diary" of your issue of *The Inquirer*, April 15th, to hear about The Pioneer Preacher's Community—its origin and early devotees. It is exactly 50 years ago—the Jubilee: March 25th, 1911—that the "Brothers" went into residence of the 1st Hostel, 28 King's Square, London, E.C.

The Community was a natural consequence of the New Theology Movement, led by the Rev. Reginald John Campbell of the City Temple, London. He succeeded Dr. Joseph Parker to the pastorate of the City Temple 57 years ago—March 21st, 1903. From then until his resignation in 1915, his preaching commanded increasing public attention, and by reason of its weekly publication of a sermon delivered by Mr. Campbell *The Christian Commonwealth*, a religious weekly edited by Mr. Albert Dawson, attained considerable circulation here and overseas.

Mr. Campbell's "unorthodox pronouncements on some matters of faith" over succeeding years occasioned the New Theology Controversy 1906-7, and the formation of the League of Progressive Thought and Social Service.

In the report of the proceedings of the "League" Summer School held at Penmaenmawr, August, 1907, Kenneth Bond (Leicester) is mentioned as leading the "devotions" on the Wednesday morning when Dr. Hunter delivered an address: Inspiration—Ancient and Modern.

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League groups and centres of Liberal Thought and Teachings were formed and opened in many towns and cities during the next two or three years.

Public interest in the "New Theology Controversy" was so greatly aroused that Dr. L. P. Jacks—Principal of M.C.O., and editor of *The Hibbert Journal*, in July of that same year, 1909, issued a "supplement" to the *Journal* of 18 essays, by the world's then famed theologians entitled: "Jesus or Christ".

On February 3rd, 1910, a meeting held in the City Temple Parlour—Mr. Albert Dawson in the Chair—made the decision to launch a Pioneer Preachers' Movement; on February 15th a Committee was formed; and on February 22nd Mr. Campbell made a public appeal in the columns of *The Christian Commonwealth*.

The response brought the "Movement" into existence. Accommodation was offered, and accepted, in Highbury Quadrant, London.

The first "Brothers" were Francis Barrett-Ayres, Fred Cottier, E. O. Willey, Stanley Mossop.

Early in 1911, 28 King's Square—off Goswell Road and City Road—was acquired as an "Hostel". Here the "Brothers" began "Community Life" (as stated at the beginning) on Quarter Day, March 25th. Charles Piper volunteered and was accepted in April, Alfred J. Heale in May. A fortnight later in June the "Community in Chapter" elected Alfred J. Heale as "Prior".

The Hostel was furnished by the generosities of The City Temple well-wishers, including the grand-daughters of Bishop Colenso [of Natal fame.] An out-building furnished as a Chapel with seating accommodation for about 20 was consecrated in May. Here in the Chapel the "Brothers" were dedicated, and the Order and Community of the Pioneer Preachers had its birth, The Warden—Rev. R. J. Campbell, the Brothers—Francis Barrett-Ayres, Fred Cottier, Stanley Mossop, Charles Piper, Claude Taylor, Alfred J. Heale, and invited guests, partaking of the "Sacraments" together. Mr. Campbell placed upon each "Brother's" shoulders a Lollard gown, and Lollard cap upon each head. The gowns and caps were retained as personal gifts. The Prior's gown is still worn—as on Easter-day at St. Edmund's, Tavistock.

The rules of the Community were few; decisions were taken in "Chapter", the Prior presiding.

No lady was permitted to cross the threshold of the "Hostel" in those early beginning days.

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The "Brothers" officiated in rota weekly, morning and evening devotions, at 8.30 a.m. and 10 o'clock p.m. Provision was made to assure regularity and continuity.

Going two and two (as the disciples of old) the "Brothers" undertook their preaching campaigns, and in the next few months missions were conducted at Hull, Portsmouth, Croydon, Cowes, Norwich, Southend, Leicester, Maesteg and Manchester.

The Pioneer Preachers in 1914

Standing (from left to right) Francis Barrett-Ayres (entered the Episcopal Church of Scotland), the others entered the Unitarian churches: Fred Cottier, Percival Chilli, Charles Piper, Reginald Sorensen (the well-known Member of Parliament, but still a minister), Jessie Pipkin, Stanley Mossop.

Seated — The Rev. R. J. Campbell (The great City Temple minister and founder of the Preachers; he entered the Church of England), Alfred J. Heale.

All the preachers who entered the Unitarian churches, with the exception of Jessie Pipkin, are still alive.

" Brothers " in residence took their " stand " at the famous public speaking places—Marble Arch, Finsbury Park, Highbury Fields—and sustained the " League " centres at East and West Ham, South Norwood, Leytonstone and Amersham.

Mr. Campbell's continued ill-health was a constant shadow. It deepened into a depressing cloud on his return from California in the Spring of 1912. Public announcement of his resignation from the " League of Liberal Christianity " was made on March 10th. Although his resignation from the wardenship of " The Community " was delayed it was known it could not be for long. Missions were conducted in Manchester, Liverpool, Leicester and South Wales. Also work among the " League " groups continued to increase.

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In September, an approach was made to Dr. Tudor Jones of Unity Church, Islington, Lecturer for the " League ", respecting the wardenship of the " Community "; and an overture to the British and Foreign Unitarian Association resulted in Dr. Jones' appointment; the formation of a Committee of Management; and the granting of financial support for an experimental period of three months. The formal transfer of the " Community " was accomplished in November, when the " Brothers " applied for and received recognition from the B. & F.U. Ass. Dr. Copeland Bowie was appointed Chairman of the Committee and the Rev. Thomas J. Spedding the Secretary.

Three East End, London, Churches were placed in their care.

In March, 1913, Reginald W. Sorenson joined the Community, followed by Jessie Pipkin, and a little later Percival Chalk. During the summer " The Pioneer Preachers " engaged in the Van Missions organised by the Rev. T. P. Spedding, who in the autumn became the Warden of the Community.

The Community had outgrown the hostel. A house of much larger proportions, and more pleasingly situated was found, and the " Pioneer Preachers " removed from 28 King's Square to 23 Highbury Place in March, 1914.

This, the second hostel, was officially opened by J. F. C. Brunner, M.P., on May 14th, in the presence of a distinguished company.

Fully engaged August Bank Holiday crashed in upon the " Pioneer Preachers " like a devastating and destroying avalanche. The First World War had begun. Some, if not all of the Pioneer Preachers were conscientious objectors, and faced tribunals.

October dealt the " Community " a blow from which it never really recovered. The elder " Brothers ", Fred Cottier, Stanley Mossop, Charles Piper, entered the Home Missionary College, Manchester. Yet the Warden, the Rev. T. P. Spedding, a year later pays tribute to the work done by the " Pioneer Preachers " during this period.

A LAYMAN'S DIARY

May 21 (Sunday). Tonight's *Epilogue* on BBC religious television was a simple little talk from the West Country by the Rev. Noel Calvin. It contained more sound sense than is found in many more pretentious programmes. The talk was addressed, ever so gently, to the " unco' guid " type of self-conscious Christian, who " asks a man for his baptismal certificate the first time he meets him ". Too many Christians, the speaker suggested, felt that if a man was not a Christian he couldn't be a truly good man, however much he might look like one—if you probed far enough you would find that he was living on spiritual capital bequeathed to him by Christian parents, or that he was not fundamentally a good person at all.

It was true, said Mr. Calvin, that all that was good came ultimately from God, but God did not work through ecclesiastical channels alone. He quoted what a brother minister had said to him after they had visited a " problem church " together: " Thank goodness the Almighty has more to think of than just persons and churches ! " There were many channels of goodness, and Christians ought to think again if they found themselves tempted to belittle the value of good work done by non-churchgoers. And he closed with the words of Jesus: " Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It was good to hear all this being said by a " main stream " minister.

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May 22. One of the most delightful books published in the last few years has been *The Lore and Language of School-children*, by Iona and Peter Opie (Oxford University Press). The Opies have found—in the playgrounds of primary schools—a great quarry of skipping rhymes, proverbs, superstitions, comic songs, verbal practical jokes and so on, which pass from child to child and from town to town with no adult intermediary: a true children's folklore. Recently they have broadcast some of their material, using snatches of recorded speech collected from many parts of England and Wales.

Their four sound radio programmes have been fascinating to listen to, vital and immediate. But it did not occur to me that similar material could be found in our local school playgrounds—not until today. David said casually that he and a few pals had been singing " We three kings of Orient are " during " break ". I was rather touched. " How does it go ? " I asked. " It's jolly good," he said, with a distinctly wicked glint in his eye. " Like this ". And he sang:

" We three kings of Orient are;
Bearing gifts we traverse afar
Field and fountain, moor and mountain,
Following yonder star. *Bang* !
We two kings of Orient are;
Bearing gifts . . . . "

" And then you go ' bang ! ' again at the end of that verse, and then you sing, ' We one king of Orient are,' and then you go ' Bang ! ' and then you sing ' *Mm mm mm mm mm-mm-mm mm* . . . " (humming the last verse without words). " I see," I said, slightly disillusioned.

I wonder if the Opies have got *that* one. I don't think the writer-composer of the original, J. H. Hopkins, jun., Rector of Williamsport, Pa. (1820–1891), would have entirely approved; but then he lived before the era of the refining influence of *Laramie* and *Wagon Train*.

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May 24. The sketch about the intolerant landlady in the revue *One Over the Eight* still contains the Unitarian reference mentioned a month or two ago by Muriel Hilton; we went along to see the show tonight, and a hilarious two hours it gave us. The stars are Kenneth Williams (who brings down the house with a lecture-demonstration on how to disguise yourself as an oak-tree for bird-watching) and Sheila Hancock (the landlady); the whole cast is good, and the dancing is an integral part of the show, and not just the painful necessity that it often is in " little revue ". In the room-letting sketch the landlady starts off very sweetly, but in no time at all she is revealing prejudice after prejudice. " Are you *religious ?* I hope not, I can't stand any of them, high church, low church, broad church, all that lot, theists and deists and so on . . . and of course if I was to let my room to a Unitarian I'd have the bathroom full of drip-dry shirts in no time ! "

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May 25. According to the June *Unitarian*, the Bolton Free Church Federal Council, at a meeting on 19th June next, are to consider a motion which would remove from the Council its Quaker and Unitarian members. Surely this can't be true. Only three months ago we learnt that the Rev. Arthur Long of Unity Chapel, Bolton, had been appointed Secretary of the Bolton Council of Christian Congregations, representing all the main denominations in the town. I should be most interested to know what were the exact terms of the proposed motion, and which people have taken the initiative, and why.

(They might at least have waited until next year : then they could have incorporated this oecumenical gesture into the tercentenary celebration of the Great Ejection of 1662.)

May 27. We have always enjoyed BBC television's general knowledge programme *Ask Me Another*, in which two teams of "brains" join in friendly competition (no big money prizes, no "guying" of decent members of the public) under the urbane refereeing of Franklin Engelmann. Tonight, on the invitation of a friend who is a member of one of the teams, we went along to Lime Grove to watch the pre-recording of two half-hour programmes; only Gordon stayed at home, to wrestle with G.C.E. revision. I think everyone who can should take the chance of seeing a television programme in the making: it is a useful reminder that these things don't "just happen", but are put together by a group of real people with great care and professional skill. Jamie came away with a page full of autographs: David with a detailed drawing he had made of No. 4 Camera (his interest in the question-and-answer side of things palled after half an hour, but he loved it all): and my wife and I with enhanced admiration for all those entertainers who manage to project their friendliness and integrity into our living rooms while they are being roasted by hot lights and peered at by cold inhuman cameras.

THE EICHMANN TRIAL

By Stephen H. Fritchman

(From a recent sermon preached by the Rev. Stephen Fritchman in the First Unitarian Church, Los Angeles.)

MR. CAREY McWILLIAMS, in *The Nation* magazine on April 22nd, wrote these words: "Juridically, the case against Adolph Eichmann is full of holes. When his crimes against the Jews, and against humanity, were committed, the State of Israel did not exist. Israel also violated the sovereignty of a friendly state by seizing and kidnapping Eichmann, a peaceful resident of Argentine. Eichmann only followed the orders of Heydrich, Himmler and Hitler, all now beyond reach. The Jews are not impartial. All of this is true . . . and meaningless."

It is not of these things that I wish to speak today. I am not a man of vengeance and I for one, do not demand the life of Adolph Eichmann in order to balance the books of man or God. No international law or international court has brought Eichmann to trial, or even sought to do so. Our concern should be with other aspects of this dark and terrible crime.

Dr. Herman Kahn of the Rand Corporation in Santa Monica has presented the idea of a Doomsday machine which will blow up the world and kill everyone. No human hand will touch it. A computor, suitably programmed in advance, will trigger the machine. This proposal is not sheer fancy. The capacity for mass extermination, far beyond the work of Eichmann and his aides, is growing apace, and the morality to avert such final misery is growing at a far slower pace.

What Israel is trying to do now in Jerusalem is to bring humanity to its senses, to save us from our social amnesia, our deliberate effort not to look at what happened yesterday, and what can, and may, happen tomorrow. For this service of the Israelis we should be profoundly grateful. The Nazi murder machine, in all its fearful and relentless work was, as nothing, compared with the hundreds of millions sentenced to destruction by Herman Kahn's Doomsday machine now on the drawing boards, if not in the factories of death we ourselves help to build.

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Certainly, few today feel that much will be accomplished of a healthy and sane character by the fact of Eichmann's execution, if it comes, as it probably will. We know precious little of human behaviour if we think that such an execution would in itself stop such deeds in the future. Nor would it help us, the survivors, Jewish or non-Jewish, to be more mature and decent human beings.

The trial of Eichmann is not an affair which concerns Germans and Jews exclusively. To see him as a monster whose crimes were an act of abdication from the human race can do little to help the millions of people now alive to avoid such actions in the years ahead. Eichmann is no solitary figure. The pilot of a single American or British bomber now carries in his aircraft weapons which can achieve destruction of life equal to anything Eichmann ever accomplished. Orders for such devastation can conceivably come from civilized governments, repeatedly endorsed by whole nations through democratic elections. A majority of people may now believe that civilization can only be made secure in the last resort by a willingness to destroy life, on an even greater scale than Eichmann ever dreamed of.

We may say Eichmann's purposes were evil, and ours are good, but are we not as resolved as he to impose our purposes, if necessary, with a ruthlessness worse than his? Can any conviction of ours justify slaughter on the scale of a nuclear war? This is the question we should be asking during this trial. There are many objections to the Eichmann trial, as Mr. McWilliams indicated in *The Nation*, but if this trial recreates even temporarily the realities of mass slaughter, it will give mankind a timely warning . . . I hope not a final warning.

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But we cannot leave the matter at this. The guilty are more than Eichmann, and our amnesia dare not dull our memories to this fact if we are not to be hypocrites. The seven archbishops of the Catholic Church of Austria, for example, on the second Sunday after Hitler's arrival, posted a solemn declaration on every street corner and had it read from every pulpit, welcoming the Fuhrer and his followers to Austria. This action by seven guardians of the Christian conscience was ordered by men who had witnessed six years of Hitler's Germany.

I would ask you to remember the Englishman who discussed with emissaries Eichmann's proposals to exchange one million Jews for ten thousand trucks. Joseph Brand, the Jewish messenger reported the answer from the official English spokesman: "What on earth would we do with a million Jews?".

And let us not castigate only Austrian Catholics and English emissaries. American consuls in those days administered our immigration laws with great vigour, as my late cherished friend, Lion Feuchtwanger, could well report if he were still alive. Our State Department has much to explain in the official enforcement and interpretation of the Displaced Persons Law with its quota system for Germans, insisting on information on their ancestors and their church affiliations.

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I am not seeking to mitigate Eichmann's guilt. But I am remembering, with agony, the guilt of so many of us, non-Jews, non-Germans, who failed to act or to help when we could have acted. The gas chambers of Auschwitz are of the past, but a greater destructive power is of the present, and the future, unless we—the living—act. There is no room for hate and vengeance; there must be room for a far more sensitive conscience, now, if greater horrors are not to be visited upon us.

On last Thursday Ava Helen and Linus Pauling carried in person some sixty thousand signatures to their petitions against the spread of atomic weapons, to Dag Hammerskold at the United Nations. 1,800 of those names were gathered by you of this church and your friends. Thousands more were waiting for the Paulings, sent directly from other countries to New York. Further thousands of signatures will be taken to the United Nations in June when the Paulings return from Oslo. As I saw those petitions piled high on their dining table in Pasadena last Tuesday morning, I wondered how many of us were one-half as dedicated in time and energy and purse as are these two people.

Instead of debating the Eichmann trial, are we, like the Paulings, bending every effort, risking reputation and future, for the cause of human survival? This is the only thing that really counts. Have we cleansed our hearts of all anti-Semitism? Would we be guilty of bargaining trucks for Jewish lives in a new crisis? Would we again justify barring Jews out of the United States by quota because we have a flooded labour market? If we cannot answer these questions before the bar of humanity, we have no right to be righteous in condemning the miserable creature in a bullet-proof cage in Jerusalem. His gigantic crime can be hidden from view by the unclaimed evil in our own hearts. I find this trial a time of soul searching for myself. What thoughts you harbour, I can only surmise, nor would I question you.

regarding them. We Americans who slaughtered hundreds of thousands in Japan on an August morning in 1945, must ask these questions with humility and candour. We may not fear meeting a divine judge after death, but we ought to fear the judge within our own breast. We must think these matters through with a terrible self-appraisal which demands the utmost of courage, even for a saint, to say nothing of the average mortals most of us really know ourselves to be.

MUSIC IN THE CHURCH

By Laurence J. Ling

2. VOLUNTARIES

NORMALLY one of the duties of the organist is to play three voluntaries—an introduction to the service, for the collection and a retiring voluntary. The selection of these should have the organist's great care and attention. They must be suitable for the occasion and of course performed to the best of the organist's ability. With respect to my brother organists, I know how easy it is to grab a book of music at the last moment, open it at random and commence to play without regard to the day, the service or the size of the congregation.

Firstly the introductory voluntary should, as far as possible, set the tone for the whole service and here I must plead for very much more co-operation between Minister and organist than is usual in many churches. True the organist can have a fair guess at the subject of the address by a study of the hymns chosen, but if we are making a true offering to God, a "fair guess" is hardly good enough. Let the Minister give a title for his address and a short outline of the way he proposes to deal with it so the organist knows whether it is likely to be broad and triumphant or quiet and penetential. Then he can start upon the choice of his music to lay the foundation for the service.

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What of the length? Churches vary. Some seem quite content with two or three minutes of music while others insist upon at least a quarter of an hour. Some just don't worry at all and leave it to the whim of the organist. As a rough guide I would suggest ten minutes as being suitable.

Music is meant not only to be played but also to be listened to. I feel far too many of our congregations are more concerned with chatting outside or even worse inside the Church and music to them is merely an accompaniment to talking. I often wonder as I sit and play whether many of them would really notice if the organist played one of the "top ten" instead of Bach!

The choice of music is legion so, with respect, there is no need to turn up Handel's "Largo" more or less regularly or even some sentimental bits from the oratorios. A visit to any good music publisher will provide ample examples of suitable music for all seasons of the year and all types of services.

Ministers, being human, always seem to come into the pulpit at the wrong moment from the point of view of the organist! Either too soon and the piece isn't finished or too late and the piece finished a minute before. My brother organists have to decide how to finish or how to extend their voluntaries according to their ability.

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Secondly the collection. This calls for a fairly short piece mainly, it seems, to cover the clinking of the coins in the collection plate! Why not make this an act of worship and let the stewards wait at the back of the church until the organist signals the end of his voluntary so that they present the plates to the Minister as the organist finishes his voluntary.

Lastly the out-going voluntary. We have all at times suffered from the organist who thinks that this voluntary must always be noisy and starts it immediately the benediction has been pronounced. Surely the way to do this is to quietly play the minister and choir out of the church by improvising (if possible) on the last hymn and lead into the voluntary gradually. Here again the choice of music is important. If the theme of the service has been a cheerful one, then "The Trumpet Voluntary" is a good choice, but if more solemn then why not a Bach Chorale Prelude? I feel that this voluntary can be made an expression of christian experience even if it has to be played to a fast emptying church. Perhaps one day someone might sit and listen to it, and it is important to remember that it might even be this Sunday.

I shall hope to deal with hymns next time and shall welcome suggestions and criticisms so that together we may improve the music of our churches and make it a true offering of our best to God.

CHOOSING A PRESIDENT FOR THE UNITARIAN UNIVERSALIST ASSOCIATION

The May Meetings (similar to the Annual Meetings of the General Assembly of the Unitarian and Free Christian Churches) of the new Unitarian Universalist Association of America have recently concluded in Boston.

Dr. Dana Greeley, the President of the former American Unitarian Association, has been elected President of the new united organisation.

But this is how an election for such a post is carried out in the U.S.A. The following is taken from the May issue of "The Unitarian Register and The Universalist Leader":

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"Greatest public interest is expected to centre upon the elections, in which Dr. Dana McLean Greeley, president of the A.U.A. and Dr. William B. Rice, Wellesley Hills, Massachusetts, minister who was chairman of the Joint Merger Commission, will contend for the presidency of the new association. Both were nominated jointly by the governing boards of the two consolidating bodies.

Prior to mid-March, most of the campaigning was for the presidency. Both candidates were making appearances in various parts of the country and literature in behalf of both was being circulated.

Dr. Greeley had established a campaign headquarters at 52 Beacon Street (not to be confused with 25 Beacon Street, the address of the AUA). His campaign organization was headed by the Rev. Jack Mendelsohn and Dr. Max Kapp as co-chairmen; Dr. Benjamin B. Hersey was secretary.

Dr. Rice reported that his supporters were forming a campaign committee of which H. Clay Burkholder and Dr. Carleton Fishe

THE BRITISH AND FOREIGN BIBLE SOCIETY

announces the publication, of its latest

POPULAR REPORT

Details of the Million Gospel Campaign in Africa—an outstanding Translators' Conference in India—a record circulation in Argentina—and, surprisingly, publication in a European language hitherto without the Scriptures—these and many other topics are included in this new volume of 128 pages, which provides ample new material for sermons, lessons and broadcasts.

Numerous Photographs illustrate the text

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were co-chairmen and the Rev. William W. Lewis was executive secretary.

Both nominees faced a barrage of questions. Dr. Rice issued a folder answering a group of questions posed by the Rev. W. Gayle Wetzel, and Dr. Greeley's headquarters planned to circulate his answers. The questions concerned the president's role and relationships to the General Assembly, moderator, Board of Trustees, and staff; views on the reports of the interim committees; recommendations on denominational finance and views on use of capital funds and on "balanced budgets"; the nominees' feelings about relations to other world religions and cultures; the role of the liberal church in the local community; and problems of democratic procedure in the General Assembly."

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"Another list of questions was posed to the nominees by the Board of Directors of the Unitarian Fellowship for Social Justice. It inquired into their views on the major organizational problems of consolidation; whether national commissions, ministers' seminars, religious education institutes, recruitment and scholarships for denominational colleges, the United Nations seminar, and the National Workshop for Religious Liberals should be continued, expanded, and supported by association funds and staff; whether it is appropriate for the new association to pass resolutions on social issues and, if so, whether and how such resolutions should be implemented; and whether the nominees favour active co-operation with other liberal religious groups to be initiated by the new association.

Members of the Channing-Murray Ministers Association also presented the nominees a list of questions. They inquired about views of the president's role and relations with the Board of Trustees and the General Assembly; whether primary emphasis should be placed upon development of planning and staff resources in the regions or at association headquarters; to what extent the use of capital to operate current programs is justified and will be necessary; how the nominees characterize their own world view; and how liberal religion can deepen its emotional, mystical dimensions while retaining intellectual and rational disciplines."

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Affirmations

Sir: As a long confirmed Unitarian I go all the way with the Rev. Bruce Findlow and his eight points, but they are not helpful for answering the question "What do Unitarians believe?", which is one of the first to be asked by any one dissatisfied with orthodoxy who is beginning to look in our direction. It requires time for any one reared in orthodoxy to acquire the Unitarian frame of mind and the criticism is sometimes levelled against us that we are lacking in a basis for "personal commitment", a criticism which may have some justification, especially since our classic "five points" are given less prominence than formerly.

The opening question "What do Unitarians believe?" is apt to be followed by others which are more specific, concerning for instance our beliefs about Jesus, the Resurrection or Baptism, and the leaflet of Affirmations is designed to make it possible to answer such questions with reasonable clarity, brevity and unanimity, or to carry in the wallet or handbag for immediate delivery. The groups who contributed towards its composition reside in areas North, South, East, West and Centre and I submit with respect that they have a wider joint experience than Mr. Findlow of the religious outlook of our main body. Permission was sought and obtained from the G.A. Council to "Summarise on to one sheet the main beliefs expressed in existing Unitarian literature" (in a basic hand-out, price 1d.) and it is our belief that the majority of Unitarians will assent, broadly, to a majority of the views which it briefly expresses.

Mr. Findlow is quite free to dissent, as he did in his address to the Youth Meeting, but I am surprised at his asking the question "When did you last share your faith with another Unitarian?" because the answer is of course "In church last Sunday".

The date of the leaflet (1960) implies that it is open to revision as time goes on, say every ten years. Perhaps by 1970 Mr. Findlow will find it possible to contribute himself; there certainly should have been someone north of the border included in the group; on behalf of my colleagues I apologise.

Wincombe, Somerset. Yours, A. L. Blake.

Immortality

Sir: The anonymous contributor of your recent front-page article "A 'New' Immortality?" seemed to identify this new immortality as "living on in the silent memory of God." This, in my opinion, would be complete and utter *stagnation*. The immortality to which I am looking forward is a *going on* of my *personal* participation in the evolutionary creative life of the universe—which I call "God". I believe that I am part of that divine life *now*—in all the richness of my human personality—part of that "continuous creation" which needs me, and always will need me. "God is more important than we are" is to me a statement without meaning. When I use the word "God" I am speaking of individual personality, the highest and most important expression of life. Human personality *becoming*, surely *that* is immortality—*becoming richer and ever more creative*. "God is love; and he that loveth knoweth God". Recognition and communication must be a part of any immortality that is real and alive. "I shall know him when we meet" is not a bit of poetic phantasy. It is an essential fact of true immortality which is never static but always dynamic. This is not "using religion as a machine for engineering one's own personal continuity". It is the recognition of the glorious fact that life—all life—is creative adventure. There will always be an "Everest" to climb and a comrade to climb it with. That's why I am a spiritual optimist.

Yours, Malcolm Rutt.

Sir: Concerning the "new" immortality theory mentioned by your "Contributor", there is great comfort and strength to be derived from the "notion of God as a Spirit to be worshipped in spirit and truth—a Spirit in which we literally and not pictorially live and move and have our being".

The thought grows and acquires what feels like a physical aspect. It seems the most natural and important notion in the universe.

It would be of considerable value to know what proportion of the Unitarian movement agrees over this.

Edinburgh. Yours, T. G. M. Guise.

The Spiritualist Notion

Sir: I read the Rev. Basil Viney's letter to you condemning the ideas put forward in a recent article published by you urging a new approach to the conceptions of "eternal life" and immortality with sadness and some surprise.

Mr. Viney obviously subscribes to some form of "spiritualistic" notion that personality and spiritual life, to endure, must necessarily do so in some *material* way (however "ghostly") in a perpetual continuation of present individual physical form, with all its physical memories—senses, perceptions and affections in an eternal protraction of our time series. Is that "the one immortality worthy of the name?"

I believe in the Resurrection of the Body say those who recite the ancient Christian creed. Are our modern spiritualistic Unitarians who, I trust, do not believe (or accept) this ancient statement of faith, really so far advanced from that ancient, gruesome and now generally discredited idea, when they dogmatically insist that the "soul" can exist after the death of the individual animal body only in some equally gruesome and incredible ghost or shade of that body. I think not. What is, I think, most dismaying in Mr. Viney's letter is the suggestion that those who think differently from himself and perhaps think more widely, profoundly and truly spiritually about the nature of God, spiritual life and eternity are "lacking in faith and imagination". Here, sir, we are in the realms of hopelessly blind dogmatism in which pure reason and argument, mental and spiritual progress are virtually impossible. Those who do not agree with certain ideas, or perhaps find them beyond the range of their our imaginations, should at least refrain from denunciation of them.

Lincoln. Yours, H. W. Kemball.

Sir: Rev. Basil Viney finds it difficult to believe that there exist Unitarians who do not accept life after death. I find it difficult to accept it, but equally I do not positively deny it. I prefer to be of an open mind and just get on with this life I know. Is there not a danger that those Christians who are certain of a life hereafter may be living a selfish life, doing good because of the rewards to come later?

Is it not valid to assume that we are God's instruments in this world for carrying out his purposes now. And we succeed or fail just in so far as we are good or bad agents. It may be a pitifully simple belief but if we truly accept and worship God then I think it could carry us to a pretty high plane of joy and happiness and contentment.

The spirit and example of good and brave men lives on to urge others to follow their example. Jesus still lives in that sense, but I do not think that is the sense which Mr. Viney has in mind. In more recent times, Gandhi, Temple and Cripps live very much in my memory, but I could not prove they live in any other way?

My doubt is not due to lack of faith, or lack of imagination, but due to lack of proof. A little boy said faith was believing something you knew was not true - I can believe in God because I think one can find proof of all sides, but I find it difficult to see proof of life after death—real life as Mr. Viney states. If it is true, why not be spiritualists?

London, S.E.9. Yours, W. J. Sherring.

Continued on page 16

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 11, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. E. D. EVANS
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. E. D. DAVIES
BILLINGHURST, Free Church, High Street, 11, Miss E. M. BUTCHER
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (June 18), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. CONSTANCE HARRIS
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOLTON, Walmsley, 3, and Hallwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Rev. FRANK WALKER
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHOUSE, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Dr. S. J. KENNETT
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hamwood Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Rev. W. J. MCELDOWNEY
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CROWHURST CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. KERRIDGE
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. F. COTTIER
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Mr. G. E. PRENTICE
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FISHOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Student
DUNDEE, Unitarian Church, 93, Commission Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. F. DAN LEIN
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. P. D. MEYER-KLUGH
GEE CROSS, Hyde Chapel, 11 and 6.30 Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GORSEY, Flixton Street, 2, Sunday School, 10.45, Student, 6.30, Mr. ALAN BOWDEN
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRK
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. E. D. DAVIES
GUILDFORD, Ward Street Church, 11, Rev. ROBERT TAYLER
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HELTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. K. PATRICK
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. DOWNING
LEWES, Westgate Chapel, 11, Mrs. M. HILTON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. K. MURRIN, 6.30, Mr. A. S. PATTERSON
LIVERPOOL, Hoole Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURRIN
LIVERPOOL, Gateacre Chapel, 11, Miss H. DIXON-WILLIAMS
LIVERPOOL, Hunsdon Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. BARE SHORT
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILKIN
LONDON, Brixton Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAGNUS RATTER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. F. GRIMWADE
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Hind High Road, 11, Rev. JOHN KENTY, 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JOHNNY GOEING
LONDON, Mansford Street Church, Bethnal Green, 6.30, Dr. DOROTHY TARRANT
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stoke Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. JOHNNY GOEING
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. BARNES
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PRESTICE (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. E. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM St. ANNES (Ansdell) Channing Road, 11, Rev. E. W. DEARDEN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. HILL WARDING, 6.30, Student
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (June 18), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. J. MATHER
NEWPORT, Isle of Wight, High Street, 6.30, Mr. DEREK STIRMAN
NORTHAMPTON, Kettering Road, 11, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDRY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAH
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45, Rev. W. H. CORDELL, 6.30, Student
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Student, 6, Rev. G. W. PETTS
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. J. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11, Supply
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 3, Rev. P. BAKER MORRIS
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30 Rev. L. J. HUGHS
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. W. CUMMINGS
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. G. E. PRENTICE
SOUTHPORT, Portland Street Church, 11, Rev. E. ALUN WILLIAMS, 6.30, Rev. F. KENWORTHY
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KEMBALL
ST. HELENS, Corporation Street, 6.30, Rev. ERIC WILD
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHIPTON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Rev. W. HILL WARDING
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Mr. S. R. MARTIN
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. A. GREENWOOD
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30, Rev. ERIC WILD, 6.30, Supply
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MAGUIRE
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Styal, 6.40, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. SYKES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F. Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIBBLE
MELBOURNE, Unitarian Church, Cathedral Place, C.2, Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 132 Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply, Manse Telephone L.X.5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Formosa Road, 10.30, Children's Programme, 7, Mr. M. J. WILDE
WELLINGTON, Service suspended—Enquiries—Mrs. Wayte, Tel. 45-272

SOUTH AFRICA

CAPE TOWN, Hour Street, 11, Sunday School, 7, Service, Supply

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Deaths

Burgess.—Ada Harwood Burgess, daughter of Herbert Burgess of Battle, and Margaret Ann Burgess of Liscard, Cheshire, aged 81, on May 26th at Neston, Cheshire, after a short illness.

Cunliffe.—On May 30th in Bath, Marian Cunliffe, aged 86, youngest daughter of the late George and Agnes Cunliffe of Bolton.

(*continued from page 14*)

Central Postal Mission Annual Meeting

On its traditional day, the Thursday of Whit week, 25th May, this meeting took place at Essex Hall. It drew, if not a large attendance, at least a larger one than for some time, about 30 people being present. Possibly the association with the Publicity Department which the Postal Mission now enjoys, had something to do with this maintained interest in it.

But, in one way, there was a sense of loss on last year's gathering, because of the death, last November, of the Rev. Frederick Hankinson. No words can express the place which he had filled in this society, equally behind the scenes or the footlights.

Mrs. Ballantyne, the President, had excelled herself in the flowers from the garden, and with their blessing around, the customary Resolutions were spoken to, and passed. Except that the Rev. Nicholas Teape, minister to the S.U.M., had to have his Report read and submit to its ideas going unchallenged, as, owing to temporary throat trouble, he was unable either to deliver them, or, if necessary, defend.

Thus the C.P.M. begins another year, not knowing what will fall to it, now that Publicity and the two Suffolk churches stand more and more on their own feet, but it trusts to functioning justifiably.

Occasional Services—An Appeal

Sir: May I ask your help in appealing to any of your readers who possess a copy of "A Book of Occasional Services" which they can spare to let us have it to help tide over a temporary shortage. This book was issued in 1932 and is now being revised. Such a process takes time and it is essential that the committee responsible are not unduly rushed in their labours. Students leaving college need the book, more and more laymen are being called upon to officiate at these occasional services, and it is to meet these demands that we seek to gather in any copies which the owners can spare.

Books should be sent to Miss Bevan, Lindsey Press, 1 Essex Street, London, W.C.2.

We shall be most grateful for any copies sent to us.

Yours, John Kirby.

A Unitarian Broadcast

The service from Knutsford on July 2nd, will be broadcast on the North Home Service. It is timed to begin at 9.45 a.m. The preacher will be the minister, the Rev. Albert Smith.

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Holidays Abroad

UNITARIANS WHO SEEK THE SUN, join with kindred spirits, Riva/Brunnen/Davos (August 6th-20th), attend I.A.R.F. Congress. Lone travellers welcome. Personally conducted. Write: Rev. Parkinson, 10a Westbourne Grove, Scarborough.

Changes of Address

Rev. and Mrs. G. Randall Jones, Tree Tops, West Cliff, West Bay, Bridport, Dorset.

Rev. C. A. Piper, 35 Milbrook Crescent, Kirkby, Lancs.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7554 Editorial: EUS 291

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

Book Wanted

The advertiser would like to obtain a copy of "A Faith That Enquires", by Sir Henry Jones. Please write stating price, Box X.

Renewal

Since January 1st this year, the Rev. Ralph E. Goddard has had pastoral oversight of Wood Green, London. There has been renewed interest and increased congregations; on Sunday, May 7th, when the General Secretary, the Rev. John Kielty, was the preacher, the congregation was a post-war record.

A Junior Church and a Junior Club have been started and already the membership has reached thirty young people.

Farewell at Church of the Messiah, Birmingham

A correspondent writes: On Sunday, May 28th, the Rev. Gordon Stewart preached his last sermons at the Church of the Messiah before leaving to take charge of Sidmouth congregation.

After a ministry of 17 years, which has been a mutually happy one, the occasion had a tinge of sadness, for, indeed, he will be missed. As he so aptly put the point, he did not come to us as a theologian but as a pastor and he had striven at all times to give his congregation a message which would enable them to find their way through the troubled work-a-day world with courage and honesty one to another and with those with whom they came into contact.

We wish both him and his wife happiness in their new sphere of activity.

Florence Mossop

Following an increasing physical inactivity during the last two years due to a seizure, Florence Mossop, the wife of the Rev. Stanley Mossop now living in retirement in Knutsford, passed peacefully away in her 81st year on May 27th. Prior to cremation at Altrincham, a service was held in Brook Street Chapel, conducted by the Rev. Albert Smith, when many friends attended to pay their respects.

Florence Mossop was a native of Bradford, Yorks., and ably supported her husband in his ministries at Unity Chapel, Sheffield, at Platt Chapel, Manchester and at Brook Street Chapel, Knutsford. Throughout she was an active member of the Women's League and conducted many of the League's Services with acceptance at the Chapels concerned. Whilst at Platt Chapel she was an untiring worker for the cause of peace. Music was one of her life-interests which she passed on to members of her family. She led a full, busy existence as a devoted minister's wife and many have happy memories of her friendship. Within the bounds of her own intimate circle she will be sadly missed, but there is a deep-felt gratitude to God for the privilege of having known her and her love.

A.S.

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